



## Communications.

## LIBERTY STANDARD.

For the Liberty Standard.

From the Great Falls, Windham, and Garham Washington Society.

Mr. Editor:—It is with deep satisfaction that we witness and are interested in your spirit manifested in different parts of our country, for the promotion of the great cause of temperance.

Although we still have an ample field for about ten years ago the most ardent advocates of temperance could hardly have presumed to indulge in the anticipation of scenes so pleasing, so favorable to the cause of temperance, as those existing almost in every place in our country. While our revolution has been effected; while other places that five years ago, staggered in the depths of intoxication, have since been reclaimed in a great measure, presenting at present a favorable, respectable and thriving appearance. There are, however, still in existence too many of the relics of former ages, which remain as a lead, a temptation to the unfortunate and a curse to the land. And now in view of the misery circulated by these factories of depravity, wretchedness and despair, we hold it to be the duty of Washingtonians, as philanthropists, when fair and reasonable argument fails, to resort to coercion measures. We are aware that force is not in accordance with Washingtonian principles, yet we view it but just, that the lawless society, the penalty of their transgression. Therefore at a meeting of the *Great Falls, Windham, and Garham Society*, the following preamble and resolutions were presented, discussed, and unanimously adopted:

## PREAMBLE.

Whereas, the sale of spirituous liquors and the consequent drinking and drunkenness continues to be, one of the most abominable traffic in which man can engage, inasmuch, as it depraves the moral, diseases the body, beggars, starves, and sometimes murders the helpless wife and children of the consumer, making of the vendor a wholesale murderer, who in the face and eyes of the law, makes head against the tide of public opinion, pursuing his infernal trade with impunity. Therefore,

Resolved, That it is the duty of Washingtonians, when mild words nor acts of grace have the desired effect, to try the virtue of coercion.

Resolved, That the rum seller is but an agent employed by the monster of darkness, to enlist a company, in compensation for which he is hereafter to receive the commission of a crime.

Resolved, That we approve of the Washingtonian principle, Moral Sobriety, as far as practical; but rather than suffer the traffic in alcohol in our village, we will risk our souls and stand up against it.

Resolved, That we ardently approve the course pursued by our brethren in the city of Portland, for the suppression of one of the most abominable of all traffic.

Resolved, That we have little faith in those advocates of temperance, who shrink from the cause through fear for their purse, or popularity.

Resolved, That we will suppress the evil traffic in our village, peaceably if we can, forcibly if we must.

Resolved, That we view the conduct of certain individuals, in adjacent neighborhoods, as ruinous and degrading; worthy only of those who wish to obtain a living by destroying their fellow men.

Resolved, That it is the duty of alcohol vendors, to retain their victims upon their own ground, until they shall have freed them from the traffic. At least, to the extent to which they have been thrown by, those unprincipled—unpardonable dealers in wretchedness and misery.

Resolved, That the *Washingtonian Journal*, *Portland Advertiser*, *Portland Transcript*, *Liberty Standard*, *Free Will Baptist Repository*, and all other papers favorable to the cause, be requested to take the foregoing a place in their columns.

Adopted to Friday, June 7, at 6 o'clock P. M.

O. T. HALL, Sec'y Pro Tem.

From the Morning Star.

Garham Quarterly Meeting.

Held with the 1st church in Buxton, Me. May 31st—passed the following resolutions which were ordered to be forwarded for publication in the *Morning Star*.

1. Resolved, That we have entire confidence in the ability and integrity of the conductors of the *Morning Star*, to render it useful and interesting as a family religious newspaper, and we commend it to the patronage of all our dear brethren.

2. Resolved, That we feel an increasing conviction of the inherent sinfulness of slavery, its modifications, and of the inconsistency of those who stand associated with pro-slavery parties, or lodges, and we do most earnestly entreat all our brethren, who have not done so, to break off immediately all intercourse with those who stand either political or religious, which upholds this system of wrong and outrage.

Rockingham Quarterly Meeting.

Resolved, That in our opinion an article should be inserted in the constitution of the Free Will Baptist Anti-Slavery Society, about to be formed at Lisbon, excluding those persons from membership who stand associated with pro-slavery parties, or lodges, and we do most earnestly entreat all our brethren, who have not done so, to break off immediately all intercourse with those who stand either political or religious, which upholds this system of wrong and outrage.

A few days since, a Jonathan, from the country, related taking a dinner at the Washington House, Boston, was somewhat surprised to find he came to the dinner table to find no one there. "What will you have, sir?" "I don't know," "What you need about him?" "I don't know." "What you like a bill of fare, sir?" "Thank you, I don't care if I take a small piece."

HALLOWELL, JUNE 21, 1843.

"There is but one proper and effectual mode by which the abolition of slavery can be accomplished, and that is, by the legislative authority. And this, as my SEVERAL WILLS, SHALL NOT BE WASTED."—George W. Washington.

## THE LIBERTY TICKET.

## NOMINATIONS.

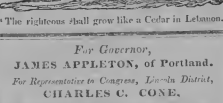
For President, A. D. 1844,  
**JAMES G. BIRNEY,**  
OF MICHIGAN.

For Vice President,  
**THOMAS MORRIS,**  
OF OHIO.



"The righteous shall grow like a Cedar in Lebanon."

For Governor,  
**JAMES A. HILTON,** of Portland.  
For Representative, Congress, *Liberty District*,  
**CHARLES C. COKE.**



A Vast for Slaveholders.

"The Governor of Alabama has appointed the first Friday in June as a day of fasting, humiliation and prayer, that the State and the Union be relieved of their pecuniary burdens."—*Louisville Journal*, June 31.

This is certainly a new expedient for curing "hard times," and were it sincere, would be most successful. It seems that whig and democratic schemes have proved ineffectual, and relief must come from another quarter or they must perish under a weight of pecuniary distress of which we in the free states know nothing.

There is abundant reason for the measure now adopted. It is time for that state to put in sackcloth like Nineveh, "to wail and lament for the miseries that shall come upon her."—*Constitution*, the following text.

In the spring of 1837, when the terrible reverses of affairs began to stare the country, and especially the south in the face, the citizens of Mobile called a public meeting and appointed a committee "to consider the present state of affairs," and this committee made a report from which we make the following extract:—*(See New Register, April 29, 1837.)*

"The fact of the indifference of the state having been adverted to, the question naturally suggests itself, how does this arise? The answer is plain and obvious; such has been the proslavery policy of the state for several years past, and so large the returns of slave labor, and so small the returns of free labor, that the state since 1818, have, it is believed, not fallen short of ten millions of dollars annually."

They then go on to tell the people that the "next step will have to be comparatively free from embarrassment." The words, "not fallen short," and "not exceeded," are significantly indefinite, and there can be no doubt that, under the intense excitement then prevailing in Mobile, they represented their affairs in the best creditable aspect. But look at the facts as they gave them to the world. From 1818, (about the time Alabama became a State,) to April 1837, being about twenty years, that state has imported "not less" (1) than ten millions of dollars worth of slaves annually on an average;—thus making the enormous sum of nearly two hundred millions of dollars for human beings, purchased by that single State in 20 years!

It is impossible to tell the number of slaves purchased of the northern slave states in this period, but even at the end of these 20 years, during the 20 years to be \$500, which we think is high enough, it amounts to \$250,000. At the commencement of this period the slave population of that state was not far from 40,000. The ordinary increase of slaves being about 31 per cent. in ten years, and 250,000 with their usual increase, being added, there should have been at the end of these 20 years at least 800,000 slaves in Alabama, when there were but about 200,000. But the ordinary waste of life by the system is not far from 15 per cent. which may be reckoned at 10,000. Hence the total loss to 1840, would be 100,000 slaves, which at \$2,000 more or less, would be \$2,000,000. They should have been—but are not! The lives of 57,000 murdered human beings stand charged against that state alone. She has committed 57,000 murders upon her slaves. Her swamps, her cotton fields, her prisons, her plantations have drank up their blood, which she averages to have for her. O how many groans and tears, how many aching hearts have many extinguished hopes and shattered ties, have thus been caused! Father, mother, brother, sister, lover and beloved—kind, endearing friends, which are little ones have perished. Survivors none but and who has put those "many in his bottle," and "numbered the hairs" of his abused and murdered children, nor measure the enormous loss.

Nothing is more suitable than "fasting, humiliation, and prayer," if, peradventure, forgiveness be possible. And, in view of the participation in the blood of the innocent, of slavery—that monstrous American Goliath, and in view also of the fact that the

"Union" has been drinking from the same cup of avenging Justice, it was most proper it should be included in the fast.

But as there is no intention to "undo the heavy burden and let the oppressed go free," this fast will be all a mockery, and contribute only to hasten and thicken the bolts of coming wrath.

Wearily every bosom pineth,  
Wearily every heart sighs,  
Where the chain of S's every twineeth,  
Wearily oh! wearily oh!  
There the warrior's  
dread with no freedom,  
There the maiden's heart  
Hath no sweetest,  
Every eye in the death,  
Wearily oh! wearily oh!  
Wearily—wearily—wearily—  
Wearily—wearily—wearily—  
Wearily oh! wearily oh!

## Free Will Baptist Repository.

This paper, recently commenced on account of the excellent literary character of the *Morning Star*, contains the following illustrated and very unusual remarks in reply to the Christian Soldier, which hoped the Repository would not be afraid to reproduce. We notice them because of their effect in this State.

"The world is now flooded with political papers, some are religious and political, others are religious and political—half and half—to suit the convenience of such people as wish to jumble politics and religion together, and are entertained with a variety of incongruous readings. There is, evidently, a class in the world who crave such a variety, and seem to desire it in papers, in meetings of all kinds, and are not satisfied unless every sermon exhortation and prayer is spiced with political and religious topics. Such papers, therefore, are published for the express purpose of satisfying the cravings of such people, have their own work to do, and we have no objection to their insertion. We think that it becomes religious papers, such as profess to be devoted exclusively to the advancement of Christianity, to avoid all such topics, and to devote themselves to the advancement of Christian politics. We are perfectly willing that every man should vote as he pleases, and we should like to see the approval of the measures of political men, to manifest a particularity for or a prejudice against the administration of the country, but we should like to see the electioneering under the garb of religion. It is true it is the duty of religious papers to speak against any system of policy, or of policy, but we should like to see the approval of the measures of political men, to manifest a particularity for or a prejudice against the administration of the country, but we should like to see the electioneering under the garb of religion. It is true it is the duty of religious papers to speak against any system of policy, or of policy, but we should like to see the approval of the measures of political men, to manifest a particularity for or a prejudice against the administration of the country, but we should like to see the electioneering under the garb of religion. 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